

A  
BRIEFE METH-  
OD OF  
CATECHIZING.

Wherein  
Are handled these foure Points.

- 1 *How miserable all men are by Nature.*
- 2 *What remedy GOD hath appointed for their deliverance. •*
- 3 *How they must Live that are delivered.*
- 4 *What helps they must use to that end.*

The same Points are also contracted, and a forme of  
examining Communicants added, with Graces be-  
fore and after Meate.

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1 PET. 3. 15, 16.

*Be ready alwayes to give an answer to every man  
that asketh you a reason of the hope that is in  
you, with meeknesse and feare.*

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The 44 Edition.

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LONDON. *Tennuer 471. 16.*  
Printed by T. Forcet, for Humphrey Robinson,  
dwelling in Pauls Church-yard, at the  
signe of the three Pigeons. 1644. f

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*To the Christian Reader.*



Serving by the often and many Impressions of this little Catechisme, the generall passage, and good acceptance it hath had with many people, I was moved once more to peruse and amend it, especially in regard of the Quotations; being much grieved that I did not take this taske in hand, during the life of that blessed Servant of God, and faithfull Minister of the Gospell of Iesus Christ, from whom I had the first project thereof, and by whom I was drawne to put it to the Presse; by whose death the Church wherein hee lived lost a most vigilant Pastor, and I a most true & ancient Friend, faithfull and loving as *Jonathan* to *David*: by meanes of which losse I did unwillingly undertake this small labour: yet something I thought good to doe herein.

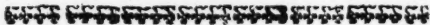
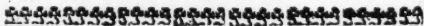
The additions, detractions, and alterations which I have made, are very few and small, and such as (I hope) neither the judicious will dislike, nor the unlearned stumble at. The chiefe thing I desired and endeavoured was, that the quotations might be more fit and plentifull: Which thing if I have (as my hope is) in some measure attained unto, then let me require thee to keepe in remembrance,

## *To the Christian Reader.*

and put in practise my former admonition, which was, that the Scriptures quoted in the Margent, might be diligently searched and compared with the answer which they are brought to prove. For by this meanes though thou proceed more slowly, yet thou shalt walke more surely, and profit more soundly by this Christian and necessary exercise of Catechising; when by this meanes thy Faith and Conscience shall be grounded, not upon the weake and unperfect speeches of sinfull men, but upon the pure and sure words of the Spirit of GOD. To whose most blessed and holy direction and blessing, I commend and commit thee now and ever.

*Thine in the Lord,*

**ST. EGERTON.**



**Places**





**Places of Scripture, shewing the  
necessity and antiquity of Catechi-  
zing, as well privately as  
publikely.**

*Testimonies.*



Hese words which I command thee  
this day, shall be in thy heart, and  
thou shalt rehearse them continu-  
ally ( setting an edge upon ) unto  
thy Children : and thou shalt talke  
of them when thou tarriest in thy  
house, &c.

Deut. 6.6,  
7,8.

For Precept must be upon precept, precept upon  
precept, Line unto line, line unto line, here a little,  
and there a little, Esa. 28. 10.

Therefore leaving the Doctrine of the beginning  
of Christ, let us be led forward to Perfection, not  
laying againe the foundation of Repentance from  
dead workes, and of Faith to God, &c. Heb. 6. 12.

And the Lord said, shall I hide from *Abraham*  
that thing which I doe ? For I know him, that he  
will command his Sonnes, and his household after  
him, &c. *Abraham*  
Gen. 18. 1.

## Examples.

**David.**

i Chro. 28.  
9, 10.

And thou *Solomon* my Sonne, know thou the  
God of thy Father, and serve him with a perfect  
heart, and with a willing mind, &c.

**Christ.**

Math. 16.

15, 16, 17.

He said unto them, But whom say ye that I am?  
Then *Simon Peter* answered and said, thou art  
Christ the Sonne of the living GOD. And Iesus  
answered and said unto him, Blessed art thou *Si-  
mon* the Sonne of *Ionas*, &c.

**Philip.**

Acts 8. 40,

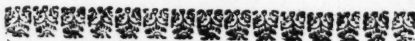
35, 36,  
37.

And *Philip* ranne thither, and heard him reade  
the Prophet *Esaias*, and said; But understandest  
thou what thou readeest? And he said, How can I  
except I had a guide?

**Bethshsba**

Prov. 31. 1,  
&c.

The words of King *Lemuel*. A Collection of the  
Precepts which his Mother taught him; What my  
sonne, &c.





## A PRAYER BEFORE THE EXERCISE.



**M**ost blessed Lord and  
Heavenly Father, wee  
acknowledge and con-  
fesse before thy Maie-  
sty, that we are dull to  
conceiue, weake to re-  
member, hard to beleue, and slow to  
practise the wholesome Instructions,  
fearfull threatnings, and gracious pro-  
mises of thy heavenly Word. Where-  
fore we humbly beseech thee to be pre-  
sent with vs at this time to teach vs,  
and blesse vs, and to make this exercise  
of thy holy Word, powerfull and profit-  
able unto vs. O Lord enlighten our  
minds, that we may understand; open  
our hearts, that we may beleue; and  
so strengthen our memories, that we  
may hide and lay up thy promises, pre-  
cepts, and threatnings in our hearts,  
to keepe vs from sinning against thee.

## A Prayer.

and though by the corruption of our nature, we thinke every good thing tedious and unsavourie, yet we pray thee to sanctifie and sweeten the same unto vs by thy holy Spirit, that we may find more comfort therein than in any worldly or bodily exercise whatsoever. And grant, O Lord our God, that this true joy and sound delight may make vs watchfull to redēme the time, and constant in performing this holy duty, to the daily increase of Faith, and a good Conscience, to thy glory and our owne Salvation, through our Lord and Saviour

Jesus Christ:

To whom with thee and the holy Ghost, be given all honour and glory for ever,  
Amen.













**A BRIEFE METHOD. OF**  
**Catechizing, wherein are handled**  
**these foure Points.**

- 1 *How miserable all men are by Nature.*
- 2 *What remedy God hath appointed for their deliverance.*
- 3 *How they must live that are delivered.*
- 4 *What helpes they must use to that end.*





*Certaine generall Questions.*

Q.     F what Religion are you?

*Religion.*

    A. Of the Christian Religion.

*Act. 11. 22.*

    Q. What Religion is that?

*& 4. 12.*

A. That which teacheth men to looke for true & eternall happines by Christ alone.

Q. Where is this Religion taught?

*Scriptures*

A. In the holy Scriptures of the Old and new Testament, which are given vs of God, to testifie of Christ, to be a perfect Rule of sound Doctrine and good life.

*Iohn 5. 19.*

*2 Tim. 3. 16.*

Q. What learne you generally out of the Scriptures?

A. Two things : The knowledge of God, and of our selues, wherein standeth our true happinesse.

*Iohn 17. 3.*

*Rom. 7. 9.*

Q. What is GOD?

A. God is a spirituall Essence, that GOD, hath

Ioh. 4. 24.  
& 2. 58.

bath his being of himfelfe.

Q. What be the properties of God?

Exod. 3. 14.  
A&S 17. 28.  
Eſay 42. 8.

A. They be of two ſorts : ſome are incommunicable with the Creatures, and ſome are communicable.

Q. What bee his incommunicable properties?

1 Ioh 1. 5.  
Revel. 1. 5.  
1 Kin. 8. 27.  
Iſa. 24. 19.  
1 Tim. 1. 17  
Revel. 1. 8.

A. Simplenefſe without mixture, Eternity without beginning or end, and Inſinitneſſe or incomprehenſibleneſſe.

1 Tim. 1. 17  
Revel. 1. 8.  
Gen. 1. 8.  
Nat. 1. 9.  
Iam 1. 16.

Q. What bee his communicable properties?

A. There are chiefly five : Holineſſe, Wiſdome, Power, Juſtice and Goodneſſe, all which are Eternall, Infinite, and Unchangeable like himfelfe.

Q. Is there any more but one onely true God?

Mat. 12. 29.  
1 Ioh. 5. 7.

A. No : but this one God hath made himfelfe knowne to vs in three ſeverall perſons, the Father, the Sonne, and the Holy Ghoſt.

Q. What are the workes of God?

Decree.  
Acts 15. 16.  
& 2. 13.  
Prov. 16. 4.

A. They are generally three, whereof the firſt is the Decreeing and fore-appointing of all things beſore all time to his owne glory.

Q. What ſpeciall things hath God foreſeene and appointed?

A. He

A. He hath appointed some men (called therefore his elect or chosen) to eternall glory, and others to eternall fire.

*Predestination.*  
Mat. 25. 46.  
Ro. 9. 22, 23  
1 Thes. 5. 9.

Q. What is the second worke.

A. The making of all things in the beginning exceeding good in their severall kinds.

*Creation.*  
Gen. 1. 31.  
Col. 1. 12.

Q. What is the third?

A. The ruling and governing of all things, most wisely, mightily and righteously.

*Govern-ment.*  
Prov. 16. 33.  
Mar. 10. 19.  
2 Chr. 11. 4.

Q. How did God make mankind?

A. He made the man of the dust of the Earth and Woman out of Man, and both of them Male as well as Female in his owne Image.

Gen. 2. 7, 21  
& 1. 22, 17

Q. Wherein standeth the Image of GOD?

A. Chiefly in these three things: Know- ledge, Righteousnesse, and true Holinesse.

Col. 3. 10.  
Ephes. 4. 14.

*The first Principall point.*

Q. Did Man and woman thus made continue in this holy and blessed estate?

A. No: they fell from it and became most uncleane, cursed and miserable creatures.

*Mans fall.*  
Gen. 3. 12.  
Ecc. 7. 31.

Q. How did they fall?

A. By the inticement of the Diuell, and their owne willfull disobedience, in breaking

2 Cor. 11. 3.  
1 Tim. 2. 14.

king the Commandement of God.

Q. What came to us their Posterity thereby?

*Originall guiltinesse* A. Three things: Guiltinesse of their sinne, corruption of nature, bondage to Satan, and continuall sinning against God, in thought, word, and deed.

Rom. 5. 1. 2.

Gen. 6. 5.

2 Cor. 2. 4.

Job. 5. 7.

Phil. 5. 1. 4.

16.

John 3. 4.

Dan. 6. 8.

Mat. 6. 12.

*Punish-*

*ment.*

Gen. 3. 22.

Deu. 28. 61.

Rom. 6. 23.

Mark. 5. 44.

Q. What is sinne?

A. Sinne is an offence against God, or a breach of Gods Law,

Q. What is Guiltinesse?

A. The merit and desert of sinne, making the creature sinning, subject to wrath and punishment.

Q. What is the Punishment of sinne?

A. The losse of Gods favour and former happinesse, with the due deserving of all plagues in this world, and Hell fire in the world to come.

Q. How came these things to us their Posterity by their fall?

A. Because Adam and Eve were the common Parents of us all, and the very Stock and root from whence all mankind did spring.

Q. Are all men sinners?

A. Yea: all men have sinned and failed of the glory of God: There is none that doth good no not one.

Q. And



Q. And are all subject to this punishment?

A. Yea: all without exception are the children of wrath, and bond-slaves of Satan. Rom. 6. 22.  
Ezek. 18. 4.

Q. How may wee be touched with the sense and feeling of our sinnes?

A. If we consider the multitude, and hairynesse of them, being committed against the glorious Majesty of God, and his most pure and undefiled Law. Deu. 32. 6.  
Psal. 40. 12.  
1 Cor. 20. 12.  
Heb. 10. 31.  
& 12. 29.

Q. How may we be touched with feare and horror of the punishment?

A. If we consider how many and how grievous Gods judgements are in this life, and how intolerable and endlesse in the life to come. Deut. 18.  
25. 16.  
Mark. 9. 43  
44.

Q. What ought this feeling and feare to worke in us?

A. An bitter loathing and dislike of our selves, with an earnest desire and careful labouring after the remedy prescribed in the Gospel. Lev. 13. 41.  
Job 42. 6.  
Mat. 11. 28.  
Luk. 5. 17.  
18.

*The second Principall point.*

Q. What Remedy is there against this misery?

A. None at all, either in our selves, or in any Creature, but onely in Jesus Christ. Remedy.  
Acts 4. 12.  
Ro. 7. 24. 25

Q. What

*Christ.*  
1 Cor. 1. 30.

Q. What is Christ?  
A. The eternall sonne of God, and second person in Trinity, both God and Man.

Ioh. 1. 14.  
Luke 1. 35.

Q. How came Christ to be man.  
A. By taking our nature to himselfe, being conceived of the Holy Ghost, and borne by the Virgin Mary.

Q. Why was it needfull he should be Man?

*Christ-  
man.*

A. Because he could not have died and satisfied for mans sin, except he had taken mans nature.

Ioh. 1. 14.  
Luke 35.

Q. Why was it needfull hee should bee God?

*Christ-  
God.*

A. Because else he could not have overcome death, and performed that perfect satisfaction and righteousnesse which the Divine iustice required.

*Redemp-  
tion.*

Q. What hath Christ done for man?

Ioh. 10. 21.  
& 17. 9.

A. He hath fully pacified Gods infinite anger against the finnes of all the Elect, freeing them from sinne and death, by his death and sufferings, and so is made our Redemption.

Heb. 5. 7.  
Ephes. 5. 2.

1 Cor. 1. 30.

*Righte-  
ousnesse.*

Q. What else hath he done?

Math. 3. 15.  
Rom. 10. 4.

1 Cor. 1. 30.  
5. & 11.

A. He hath fulfilled for them that perfect Righteousnesse, which the Divine Justice required, and so is made our Righte-

Righteousnesse.

Q. What blessing and reward doe men reape by the obedience and righteouinesse of Christ?

A. By him they have Adoption, that is they are made the Childzen of God, and Heires of eternall glory.

*Adoption.*  
Iohn 1. 12.  
Gal. 4. 5.  
Ephes 1. 5.

Q. What else hath Christ done for us?

A. He hath sanctified our nature in his owne person, and doth sanctifie vs daily by his Spirit, and so is made our Sanctification.

*Sanctification.*

Rom. 8. 2.  
1 Cor. 2. 30.  
Heb. 2. 11.  
Ioh. 17. 19.

Q. Doe men perfectly enjoy all these benefits in this life?

A. They are fully justified in the sight of God, and adopted into the number of his Childzen, but not wholly freed from sinne till after death.

*Sanctification imperfect.*

Ioh. 13. 20.  
Ro. 7. 23. 24.  
1 Ioh. 3. 1.

Q. How then can any thing that proceedeth from us be pleasing to God?

*Intercession.*

A. Because Christ sitting at his right hand a Mediatour, maketh our duties (though weake and imperfect) acceptable to his Father.

Rom. 8. 32.  
1 Ioh. 2. 1.  
1 Pet. 2. 5.

Q. Who are partakers of these benefits by Christ?

A. Onely such as come unto him, that is, which beleue in his Name.

Mat. 11. 29.  
Ioh. 6. 23.

Q. What is it to beleue in Christ?

A. To

**Faith.**

Mat. 1. 21.

Luke 2. 11.

Iohn 1. 12.

&amp; 3. 16.

Mat. 5. 36.

Iohn. 6. 19.

&amp; 3. 16.

Act. 16. 30.

21.

**A.** To be truely perswaded that he is a  
Saviour shew to vs.

**Q.** What encouragement have we to be-  
leeve in Christ?

**A.** Because we are commanded and ex-  
horted so to doe, and for that he is offered  
freely vnto vs of God with this onely con-  
dition, to beleêve in him.

**Q.** Is it for the worthinesse of our faith  
that we are saved?

**A.** No : ( for wee beleêve in part ) but  
onely for the worthinesse of Iesus Christ,  
vpon whom faith layeth hold.

**Q.** Is it in our power to beleêve?

**A.** No : it is the gift of God to his  
Children wrought in their hearts by the  
holy Ghost, through the Preaching of the  
Word.

*The third Principall point.*

**Q.** Seeing we are saved onely by Christ  
through faith, may not wee live as wee  
list.

**A.** No : for the Gospell teacheth vs to  
deny all vn godlinesse and worldly lusts : for  
and Christ died to vurchase vs to himselfe  
a peculiar people, zealous of godly workes.

**Q.** What workes are to be accounted  
good workes?

**Good-****workes**

**A.** Such as proceed from Faith, and  
be

Mat. 9. 24.

1 Cor. 13. 9.

Luke 12. 5.

Heb. 10. 15

19.

Ephes. 2. 8.

Act 13. 48.

Rom 10 17

Gal 5. 21.

Tit. 1. 11.

12. &amp;c.

2 Tim. 1. 19

be done to the glory of God, and grounded upon the Word of God.

Q. What call you the first and continuall worke of Gods spirit in the faithfull?

A. Repentance: that is, such a changing and renewing of the heart, as bringeth forth a new life and conversation.

Q. What be the parts of Repentance?

A. Two: that is, a dying to sinne, and living to righteousness: or the putting off the old man, and putting on the new.

Q. Whence doe these two spring?

A. From the power and vertue of Christs death and resurrection, into whom we are ingrafted by Faith.

Q. Wherein doth Repentance chiefly appeare?

A. In the changing of the thoughts, affections, and purposes of our hearts.

Q. Why should wee repent and doe good workes, seeing wee are not saved by them?

A. Because God requireth them at our hands: and that no unrighteous person shall enter into the kingdome of God.

Q. Wherefore else?

A. To glorifie GOD our heavenly Father, and to shew our selues thankfull

Acts 15. 9.

Heb. 11. 6.

1 Cor. 10. 3.

Rev. 14. 13.

Repentance.

Mat. 3. 7, 8.

& 12. 33.

34. 35.

Rom. 12. 11.

& 6. 11.

& 6. 3. 4. 5.

Eph. 4. 2.

23. 2.

Ioh. 15. 1, 2.

Rom. 2. 28.

29. & 7. 22.

& 12. 2.

Eph. 4. 22.

23.

Motives to Repentance

and good workes.

Eph. 2. 10.

1 Cor. 6. 9.

10.

Math. 5. 16.

2 Pet. 1. 9.

1 Pet. 2. 9.

Pet. 3. 1.  
 Pet. 1. 10  
 & 2. 12.

full for all his benefits, especially for our redemption through Iesus Christ.

Q. Is there any other reason?

A. Yea: for by this meanes we may winne others to God, and make sure our owne calling and election to our selves.

Q. How can we have any assurance of our calling and election by workes?

Gal. 5. 6.  
 James 2. 14  
 John 2. 6, 7.

A. Because they shew whether our faith in Christ be true or counterfeite, liuing or dead.

Q. What workes doe chiefly shew this?

Rom. 5. 1.  
 & 2. 29  
 John 21. 17  
 & 13. 14  
 John 5. 4.

A. Peace of conscience, uprightnesse of heart, the true feare and loue of God and our brethren, striving against sinne, victoꝝy over the world, and such like.

Q. What other witnesses have the faithfull?

Rom. 8. 16.  
 Ioh. 5. 6, 7, 8

A. They haue the Spirit of God bearing witness to their spirits, that they be the children of God.

Q. Doe these witnesses never faile the faithfull?

Luke 12. 21  
 32. 36, 37  
 Psal. 51. 9,  
 20, 11.

A. They may be overshadowed in them by the malice of Satan, and conscience of sinne: but neuer finally and wholly taken away.

Q. Why so?

A. Because they are grounded upon the

the ever lasting purpose and faithfull promises of Almighty God.

Ephes. 1. 4.  
Heb. 6. 13.  
Ioh. 10. 28

Q. Doe our Workes deserve nothing at Gods hand?

A. No: for they are his owne works in us, and a debt most due to him: besides in us they are spotted and imperfect: and finally, we are freely justified by Faith before we doe them.

Phil. 2. 13.  
Luke 17. 1.  
Heb. 11. 6.  
Esay 64. 5

Q. These are strong perswasions to live godlily, but is there no rewarder for good workes?

A. Yea: exceeding great, both in this life, and especially in the life to come.

Gal. 5. 7.  
1 Tim. 4. 8.  
Math. 19. 17.  
1 Cor. 15. 50.

Q. Commeth this of the worthinesse or merit of our workes?

A. No: but onely of the free favour and faithfull promise of God, through the merit and obedience of Jesus Christ.

2 Cor. 4. 13.  
2 Tim. 4. 18.  
Rom. 6. 23.  
Heb. 6. 10.

Q. What other spurre have wee to good workes?

A. The lively remembrance of Gods benefits past and present and his promise of assistance in time of need.

Psal. 116. 1.  
Heb. 13. 6.  
Acts 17. 3.

*The fourth principall Point.*

Q. What meanes hath God appointed to continue and increase his Graces to us?

A. They are generally of two sorts:

B 1

pub.

Sani. 6.

13, 14, 20.

publike and private.

Q. What shall we say of them that want both these?

phel. 2. 12.

rov. 29. 18.

A. That there estate is very fearefull, and soz ought we know plaine damnable.

Q. And what of such as having the means do either refuse, or abuse them?

Et. 14. 16.

Chro. 11. 3

Mat. 11. 22.

Tim. 2. 1.

Math. 28. 18

19, 20.

Et. 15. 21.

Cor. 11. 23

A. That they be farre more inexcusable before the judgement seate of God.

Q. How must these meanes be used?

A. With such wisdom, uprightness, feruency, humillity & constancy, as we may feele fruit and comfort thereby.

Q. What are the publike meanes?

A. They are foure: Prayer, the Word preached, Sacraments, and discipline.

Q. What is Prayer?

A. It is a Religious calling vpon God alone, in the name of Christ, craving the things wee want, and giuing thanks for those wee haue.

Q. When doe men Pray aright?

A. When they aske things lawfull to a right end, and come with Faith in Christ, feeling of their owne wants, reverence of God, and love to their brethren.

Q. What else is required of Prayer?

A. It must be seruent and earnest, and also constant and continuall,

Q. What



Q. What call you Preaching?

*Preaching*

A. When the Word of God is truly expounded, and profitably applyed, with doctrine, exhortation, rebuke and comfort.

Nehem.

Luke 4.

1 Cor. 14.

2 Tim. 3.

Q. How may wee profit by the Word Preached?

A. If being perswaded that it is Gods ordinance we com with prayer, heare with attention and application, and after call to mind what we have heard, to put in practice

Rom. 1.

Luke 8.

Acts 12.

Luk. 11.

Q. What say you of the word read?

*Reading*

A. It is a part of Gods Ordinance yet much more effectuell when it is preached.

Acts 13.

1 Cor. 14.

24.

*Thus much of Prayer, and  
of the Word.*

Q. What is a Sacrament?

*Sacrament*

A. It is a holy signe and seale ordained of God to assure vs of his love to vs in Christ, and to testifie and confirme our faith and obedience to him, and our love and fellowship one with another.

Rom. 2.

1 Cor. 10.

Q. How is it a signe, and how it a seale?

A. It is a signe, because it setteth forth Christ and his benefits to the outward senses of all: and a seale, because it doth effectually apply the same to the faithfull Receiver.

1 Cor. 10.

2, 3.

Marke 16.

15, 16.

Gal. 3. 27.

Q. How many Sacraments be there?

Cor. 10. 2,  
34

**A. Two : Baptisme and the Lords Supper.**

**Q. What is Baptisme?**

*Baptisme.*

Acts 12. 6.

Ioh. 3. 5.

Mt. 3. 5.

Titus 3. 5.

Cor. 6. 11.

6. 6. 4, &c.

**A. The Sacrament of the new and spirituall birth, assuring vs by the due sprinkling of water, that we are cleansed from our finnes by the blood of Christ, and sanctified by his spirit.**

**Q. What else doth it teach and assure us of?**

Cor. 15. 29

1 Cor. 6. 12.

**A. Dying to sinne, and living to righteousness: it is also a pledge of the resurrection of our bodies after death.**

**Q. Why are we baptized in the Name of the Father, the Sonne, and the Holy Ghost?**

Mt. 21. 19.

Ioh. 1. 3.

1 Cor. 12. 6.

1 Cor. 1. 13.

Gen. 17. 7.

& 21. 4.

Acts 2. 39.

Cor. 7. 4.

**A. To teach and assure us of our communion with one God in three persons.**

**Q. Why are infants baptized?**

**A. Because the Covenant and promise of God is made to the Faithfull, & to their seed.**

**Q. What is the Lords Supper?**

Lords Sup-

per.

Cor. 10. 16

Ioh. 6. 51.

**A. The Sacrament of our spirituall nourishment, assuring vs by Bread and Wine, duely given and received, that by Christ we shall be nourished to eternall life.**

**Q. May all that professe Christianity be admitted**

admitted as fit and worthy Receivers?

A. **So**: but onely such as can, and also doe diligently probe, examine, and try themselfes. 1 Cor. 11. 28, 29.

Q. Wherein must Christians examine and prove themselves?

A. Whether they know the grounds of Religion, believe in Christ, hate their sinne, and love their brethren. Prov. 19. 2  
2 Cor. 13. 5  
Luke 13. 9  
Math. 6. 12

Q. What if men cannot find those things in themselves?

A. Then they must forbear till God haue wrought them, using carefully all other helps appointed for that purpose. 1 Cor. 11. 26, 28  
Exod. 20.

Q. What and if they find them weake and feeble?

A. Then they may and ought to receive to be further strengthened. Math. 11. 28 & 12. 20

Q. What is Discipline?

A. That order and power which God hath left to his Church to avoid offences, and to recover such as doe fall. Discipline  
Mat. 18. 16, &c.

Q. What is this Power called in the Scripture?

A. It is called the Keyes of the Kingdome of Heaven, and the power of binding and loosing. Mat. 16. 19  
Luke 21. 5

Q. Why so?

A. Because the Repentant are as it were 1 Ch. 20. 23  
Luke 7. 50

Ex. 8. 23. 37 were loosed and let into heaven, by applying the promise of forgiveness of sinnes, & the obstinate bound and shut out.

Q. Is it lawfull for every man to preach and to administer the Sacraments and Discipline, and to pray publicly?

1 Cor. 10. 25. A. No: it is utterly unlawfull for any man, except he be lawfully called thereunto.

1 Cor. 5. 4. Q. May we not rest in these public meanes?

1 Cor. 6. 7. A. No: for wee cannot alwayes have them, and the Word of God, and our infirmity requireth private also.

1 Cor. 26. 8. Q. What is the first private helpe?

1 Cor. 26. A. Reading of good bookes, and especially the Booke of God, fitly called the Bible, as if it were the onely Booke of all Bookes.

1 Cor. 17. 10. Q. What is the fruit of reading?

1 Cor. 9. 2. A. It is a meanes to increase knowledge and conscience, and to make us heare the Word with more fruit.

1 Cor. 17. 11. Q. What is the second private helpe?

1 Cor. 119. 15. A. Meditation: that is, an earnest thinking upon profitable things, as the Words and workes of God; his Judgements and Mercie towards others, but especially towards our selves.

Q. What

Q. What is the fruit of meditation?

A. Not onely to keepe the mind free from wicked and idle thoughts, but also to fill it with some holy and profitable matter.

Psal. 1. 2.  
Mat. 6. 29. 33.  
Psal. 119.  
25. 27. 97.  
Col. 3. 12.

Q. What is the third helpe?

A. Prayer, which must be daily offered up to God in private, that hee may have the glory of pardoning of our daily sinnes, and of sanctifying our self, labours, and rest unto vs.

Prayer.  
Col. 4. 1.  
2 Tim. 4. 5.  
Math. 6. 6.

Q. What is the fourth helpe?

A. Godly conference instructing rebuking, exhorting comforting one another in wisdom and love.

Conference.  
Heb. 3. 13.  
& 10. 24.  
Exod. 28. 8.  
Mal. 3. 16.

Q. What is the fifth helpe?

A. A carefull practice of that we know without which we shall never truly taste the vertue of Religion and power of godlinesse.

Practice.  
Ioh. 7. 17. &  
13. 10.  
Luk. 8. 18.

Q. Are the labours of our calling any hinderance of godlinesse?

A. No: but great helpes if they be performed in due time with conscience cheerefulness, and moderation, not quenching the love and care of better things.

Ephes. 6. 5.  
&c.  
Acts 18. 3.  
& 20. 34.

Q. How shall we attaine this moderation?

A. If wee bee verily perswaded, that our happinesse consisteth not in outward things.

Luke 12.15 things, but is layd vp for vs in the life to  
 Heb. 11.12, come.

14.15,16.  
 Math. 16.26

Q. What helpe receive Christians from  
 Governours and Magistrates ; both private  
 and publike ?

*Governoys.*

1 Tim. 1.2.

Rom. 13.3,4

Psal. 72.7.

A. Very great : for by their authoritie  
 they are bridled from sinne , and encoura-  
 ged in vertue, and vnder them liue a godly  
 and peaceable life.

Q. What will the enjoying and right use  
 of all these meanes worke in Gods Chil-  
 dren ?

1 Cor. 11.9.

Ephel. 5.8.

Acts 26.18

Philem. 16.

A. A most happy and comfortable change  
 from that which they were before, even in  
 this life.

Q. What becommeth of them after this  
 life ?

Luke 16.22

& 23.45.

Mat. 25.45.

Rev. 20.13.

1 Thes. 4.16

17.

A. The soule goeth immediately into the  
 Paradise of God, and the body shall be rais-  
 ed vp at the last day, and joynd with the  
 same in glory for ever.

The foure principall points con-  
 tracted and divided into even parts :  
 every part containing ten

*Questions.*

Q. **W**hat is the estate of every natu-  
 rall man ?

A. Very

A. **Very miserable, and in no wise to be rested in.**

*Misery*  
Ephes. 2. 2, 5  
& 4. 17, 18

Q. **What maketh his estate so bad?**

Rom. 7. 24.

A. **Two things: sinne and the punishment thereof.**

Esay 50. 2.

Rom. 6. 23.

& 3. 25.

Q. **What call you sinne?**

1 Iohn 3. 4.

A. **Every breach of Gods Law.**

Psal. 51. 4.

Q. **How doth men breake the Law of God?**

Esay 1. 16.

Dan. 9. 6.

Ezec. 33. 31

A. **By doing things forbidden, leaving things commanded, or failing in the manner.**

Num. 26. 10

Esay 64. 6.

Deut 27. 25

& 18. 15. &c.

Luk. 16. 23.

26.

Prov. 15. 9

& 21. 27.

Esay 1. 13.

14. &c.

Ierem. 2. 19.

Math. 9. 43.

44.

Iob 34. 18.

Revel. 19. 16

Esay 6. 3.

1 Sam. 2. 2.

1 Cor. 10. 2.

Psal. 36. 5.

Deut 32. 4.

Heb. 10. 31

& 12. 29.

Q. **What is the punishment of sin?**

A. **All miseries in this life, death in the end, and hell ever after.**

Q. **Is sinne such a dangerous thing?**

A. **Yea: it is the most hainous and loathsome thing in the world.**

Q. **How appeareth that?**

A. **Both by the punishment, and by the person against whom it is committed.**

Q. **Who is that?**

A. **Almighty God, whose Holinesse, Power, Justice and Goodnesse is infinite and unspeakable.**

Q. **What shall a man doe in that woe-full estate?**

A. **Belwaile his misery, and hasten to get out of it,**

Q. Is

**Q.** Is he able of himselfe to do this?

Luk. 15. 17.

Act. 2. 3. &

16. 29, 30.

Heb. 12. 1.

Luk. 11. 21.

Ephes. 6. 12.

**A.** No: and besides he hath three enemies, the Flesh, the Diabell, and the World, that will labour to hold him in it.

*The second part.*

**Q.** Where shall a man find helpe?

*Deliverance.*

Act. 4. 12.

**A.** Onely in Iesus Christ, the onely begotten Sonne of God.

**Q.** What hath hee done to deliver man out of misery?

Ioh. 1. 14.

Math. 3. 15.

**A.** Hee became man, and in our nature fulfilled all righteousness, doing & suffering whatsoever belonged to the full satisfaction of the Law and justice of God.

**Q.** How hath he done this?

Gal. 3. 13.

Rom. 4. 25.

**A.** By bearing for vs the punishment which the Law threatned, and fulfilling the Righteousnesse, which the Law required.

**Q.** How did Christ beare the punishment due to sinne by the Law?

Mat. 2. 11.

Luk. 9. 58.

Phil. 2. 8.

Luk. 3. 51.

**A.** By enduring manifold miseries all his life time, and in the end the wrath of God, and the cursed death of the Crosse.

**A.** How did he worke the righteousness required by the Law?

Math. 3. 15

1 Pet. 2. 12.

Heb. 7. 16.

**A.** By being obedient vnto the Will of God, in thought, word and deed, all his life long.

**Q.** What



Q. What benefit have men by Christ his death and sufferings?

A. Deliberance from sinne, and the punishment thereof.

1 Cor. 15.  
16, 37.  
Heb. 2. 14,  
15.

Q. And what by his Righteousnesse and obedience?

A. The favour of God, and everlasting happinesse.

Rō. 5. 18, 19  
Gal. 4. 4, 5,  
6.

Q. How may men obtaine these benefits by Christ?

A. Onely by a true Faith in him.

Q. What is a true Faith in Christ?

Ioh. 1. 12.

A. An assurance that by his sufferings our sinnes are forgiven: and by his righteousness the favour of God, and everlasting life is obtained for us.

Iohn 6. 69.

Q. Is it in our power to beleieve?

A. No: it is the gift of God by the working of his Spirit, through the preaching of the Gospell.

Rōm. 1. 16.,  
17. & 10. 17  
Ephes. 2. 8.  
Gal. 5. 22.

*The third Part.*

Q. Shail all Beleevers have benefit by Christs Death?

A. All that doe truly beleue shall: but there is a dead Faith that profiteth nothing.

Godly life  
Ioh. 3. 16.  
Iam. 2. 14.

Q. How is the true Faith perceived?

A. 139

Iam. 2. 18.

1 Iohn 3. 3.

Luk. 19. 8, 9

A. By the fruits thereof, and namely  
by Repentance.

Q. Why so?

Acts 15. 9.

A. Because wheresoeuer Gods Spirit  
worketh true Faith, there he worketh re-  
pentance also.

Math. 3. 8.

Rom. 12. 2.

Esay 1. 16.

Q. What is Repentance?

A. Such a change of the heart as bring-  
geth forth a reformed life.

Q. Whence cometh this change?

Luke 7. 47.

1 Ioh. 4. 19.

A. Especially from the sight and feeling  
of Gods mercy towards vs in Christ.

Q. From what is the heart changed?

Ioh. 21. 15.

Philom. 11.

Tit. 2. 12.

1 Ioh. 2. 15.

2 Cor. 5. 17.

Gal. 6. 15.

A. From the love of the world to the  
love of God: from carelesnesse to conscien-  
ce and desire to please God.

Q. What is the change called?

A. It is called in the Scripture, a new  
Creature.

Q. How doth it appeare?

Psalm. 34. 14.

Rom. 12. 9.

Ephes. 4. 25.

A. When in word and deed we endea-  
vour to abstaine from euill, and exercise  
our selues in that which is good.

Q. Is this change of heart and mind per-  
fect in any?

Mat. 9. 3.

1 Cor. 13. 9.

Heb. 6. 1, 3.

Phil. 3. 1.

1 Pet. 3. 2.

A. No: we beleeue not perfectly, and  
therefore we cannot loue perfectly: but  
we must strue to perfection.

Q. How must we strue?

A. By

A. By the diligent use of the meanes 1 Thes. 6, 19, 20.  
 which God hath appointed for our in-  
 crease in Faith and Repentance.

*The fourth Part.*

Q. What are the publike meanes?

A. They are chiefly three: hearing the *Helpes to*  
 Word, receiving the Sacraments, and *godlinesse.*  
 joyning in Prayer. Rom. 10. 14  
 Luke 22. 19

Q. What are the Sacraments?

A. Certain outward signes and seales 1 Tim. 2. 1  
 Rom. 4. 11  
 1 Cor. 10. 16  
 appointed of God, to assure us that Christ  
 and all his benefits are given unto us.

Q. How many Sacraments are there?

A. Two: Baptisme, and the Lords 1 Cor. 10. 2,  
 3, 4.  
 Supper.

Q. What doth Baptisme assure us?

A. That being ingrafted into Christ, Titus 3. 5.  
 1 Pet. 3. 21.  
 we are washed from our sins by his blood,  
 and bozne anew to God.

Q. What doth the Lords Supper assure  
 us of?

A. It doth further warrant us that 1 Cor. 10.  
 16, 17. &  
 11. 25, 26.  
 Christ is given to us to be our spirituall  
 nourishment to everlasting life.

Q. Who maketh the right use of the  
 Sacraments?

A. He that is thereby daily confirmed Act. 20. 17,  
 18.

Rom. 2. 25.

in faith and newnesse of life.

Q. Who obtaines this benefit by the Lords supper?

Acts 8. 37.

1 Cor. 11. 28

Mat. 6. 9. &amp;c

Luke 17. 15

16, 17.

Psal. 50. 14.

Col. 3. 17.

A. Such as come with knowledge, faith, repentance and love.

Q. What is Prayer?

A. A craving of those things at Gods hands, which we want, and a thanking him for those we have.

Q. When do men Pray aright?

A. When they pray onely to God in the Name of Christ, asking things lawfull to his glory, with Faith, feeling, and loue.

Q. What be the private meanes?

Gen. 24. 63.

&amp; 18. 19.

Dan. 9. 2. &amp;c

Luke 21. 34

Heb. 10. 34.

Psal. 119. 9.

A. Reading, and Prayer, alone, and with others, instructing our Families, thinking vpon god matters admonishing and comforting one another, and watching over our owne wayes according to the word.

**A MORE BRIEFE**

**Summe :** wherein the former forty Questions and Answers are brought to foure.

Q. **W**hat is the Summe of the first Point?

A. That

A. That every man by nature is a most vile and cursed creature an enemy to God, a bondslave to sinne & Satan and an heire of eternall condemnation.

Gen. 6 5.  
Ps 151. 43.  
Joh 3 6  
Rom 5 10.  
Ephes. 2. 2.  
1 3.

Q. What is the sum of the second point?

A. That the onely meanes to free us out of this miserable estate, and to make us truly happy and holy is Jesus Christ alone, and the same apprehended onely by Faith.

Acts 4. 12.  
& 26. 15 18  
Heb 3. 14.  
15.  
Joh. 1. 12.

Q. What is the sum of the third point?

A. That whosoever doth truly beleue in Christ Jesus, is a new creature daily dying to sinne, and rising againe to righteousness and holinesse.

Rom. 6. 3.  
& 8 1 2  
& c. 8. 7. 4.  
2 Co. 5 17  
Col. 3. 1 2.

Q. What is the sum of the fourth point?

A. That whosoever will continue a new creature and increase in Grace must conscientiously use both the publike and private meanes which God hath appointed for that end.

Prov. 29. 13  
Ames 8. 11  
12.  
Rom. 10. 14  
15.  
Exod. 2 8  
& 31 13.

A fo me of examining such as are to receive the Lords Supper, divided into two parts.

*The first part.*

Q. **VV** Herefore do you desire to receive the Lords Supper?

A. Because it is the Ordinance of God:

Ⓒ

appoint

1 Cor. 11. appointed by him to confirme my faith.  
24. 25.

Q. Doe you then finde weaknesse of  
Rom. 4. 11. faith in your selfe?

A. I doe indeed finde that my Faith is  
Mar. 9. 24. feeble, and needeth strengthening.  
Luk. 17. 5.

Q. How perceiue you that?

A. By my coldnesse in Prayer, want  
Psa. 119. 10 of Love, Zeale, Repentance, and good  
Rom 10. 14 workes,  
& 7. 16.

Q. How else?

A. By my feare of death, desire of life,  
Luk 7. 47. loue of the world and such like.  
Phil. 12. 3.

Q. These doe plainly argue a weaknesse  
1 Joh 2. 15. of faith: but have you faith at all or no?

A. Yea, for I am truely perswaded of  
1 Cor. 5. 1. mine owne Saluation by Iesus Christ  
Phil 3. 20. alone.  
2.  
Gal 2. 20.

Q. What is the ground of your perswasion?

A. The ground of my perswasion is the  
Rom. 10. 17 free and gracious promise of God, reuealed  
Eph. 1. 15. in the Gospell.

Q. What is that promise?

A. That whosoever belecue in the onely  
Joh 3. 16 begotten Son of God shall not perish; but  
haue euerlasting life.

Q. Why doe you belecue this promise?

A. Because God, who hath so freely made  
Heb 11. 19 it, is both able and faithfull to performe it.  
Joh. 10. 29.  
1 Cor. 2. 9.

Q. God

**Q.** God in his owne nature is Almighty and most true, but what further assurance have you hereof?

**A.** His Word is sufficient: yet testifying my infirmity, he hath bound it with an oath, and set to his Seale. Heb. 6. 17.

**Q.** How doth he set to his Seale?

**A.** By the ministry of the Sacraments which the Apostle calleth seales of the righteousness of Faith. Rom. 4. 11.

**Q.** Why doth he call them so?

**A.** Because by them God doth assure me and euery faithfull Receiver, that Christ is mine with all his benefits.

**Q.** What be those benefits?

**A.** They be six: Election, Redemption, Justification, Sanctification, Adoption and Intercession. Rom. 8. 29,  
30.  
1 Cor. 3. 30

**Q.** What is Election?

**A.** Our being chosen of God the Father in Jesus Christ, to life everlasting before all Eternity. Election.  
Eph. 1. 4.

**Q.** What is Redemption?

**A.** Our deliverance from all our enemies, Sinne, Death, and Hell. Redemption.  
Luk 7. 47.

**Q.** What is Justification?

**A.** Christs making sinners accepted, and perfectly righteous in Gods sight, by his owne Righteousnesse imputed and gi- Luk. 1. 14.  
Col 2. 14.  
Justification.  
Phil 3. 9  
1 Cor. 7. 21

uen unto them.

*Sanctification.*

Apoc 20.6.

Luk. 1.75.

*Mortification.*

*Vivification.*

Rom 6.11.

*Adoption.*

Joh. 1.12.

Rom. 8.17.

Eph. 1.5.

2 Joh. 3.2

*Intercession.*

Heb. 2.17.

& 4.14.

*Wisedome.*

Rom. 5.18.

19

1 Cor. 1.30

31.

1 Cor. 6.7.

Luk. 21.28.

Prov. 8.3.

Q. What is Sanctification?

A. Our holinesse begun in this life, and to be perfected in the life to come.

Q. What be the parts of Sanctification?

A. Two: whereof the first is the Spirits killing of sinne in us: and the other his enabling us to walke in newnesse of life.

Q. What is Adoption?

A. It is the Fathers making sinners, Sonnes and Heires of his Kingdome in Christ.

Q. What is Intercession?

A. The vertue and efficacy of Christs death and obedience, presenting himselfe to God for us.

Q. Why doth the Apostle say, that Christ is made unto us of God Wisedome?

A. Because as his righteousness, so his Wisedome is imputed and given to us that beleue in him.

Q. Why doth he set Redemption in the last place?

A. Because we are not fully freed from all misery till after death.

Q. And are you sure to be confirmed in all these, by the use of this Sacrament?

A. Yea verily: for God will not faile to blesse his own ordinance, to euery one that useth it aright.

Q. Who

Mat 28.20.

Acts 3.39.

Rom. 10.23.



Q. Who are they?

A. Onely such as haue knowledge of Religion, Faith in Christ, Repentance for their sinnes, with loue to God and all men, euen their enemies.

Mar 5. 23.

44. 45.

Acts 8. 37.

Rom. 14. 23

Q. Have you all these?

A. Yea: I thanke my God, in some competent measure, though my wants bee many and great.

1 Co. 13. 7.

Heb. 11. 6.

*The second part.*

Q. Let me heare the sum of your Faith?

A. I beleue in God the Father, &c.

*Faith or sum of the Gospel.*

Q. How many things doth this ancient and Apostolike beliefe teach you?

A. It teacheth me what to beleue, first concerning God, and secondly concerning the Church of God.

Q. What beleue you concerning God?

A. That there is one God, and three persons: the Father, the Sonne, and the Holy Ghost.

Mat. 28. 10

1 Ioh. 5. 7.

Q. What beleue you concerning the Father?

A. That he made me in the beginning in his owne Image, and will guide me for euer to his owne glory.

Gen. 1. 26.

Psal 73. 24.

Q. What else?

uen unto them.

*Sanctifica-  
tion.*

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*Mortifica-  
tion.*

*Vivificati-  
on.*

Rom 6.11.

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Joh. 1.12.

Rom. 8.17

Eph. 1.5.

2 Joh. 3.2

*Intercession.*

Heb. 2.17.

& 4.14.

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44. 45.

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Faith or sum

of the Gos-

pell.

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1 Ioh. 5 7.

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A. That he made me in the beginning in his owne Image, and will guide me for ever to his owne glory.

Gen. 1. 26.

Psal 73. 24.

Q. What else?

Eph. 1. 3 4.  
5.

A. That he hath chosen me before all beginnings in Jesus Christ, to be his childe: and therefore I am bold to call him Father.

Q. What beleeve you concerning Jesus Christ?

Jch. 20. 18.  
Rom. 4. 19  
2 Cor. 6. 20

A. That he is my gracious Lord: because by his death I am freed from death and sinne, and by his obedience I haue righteousnesse and life.

Q. What else?

Rom. 1. 34.  
Phil 3 20.  
27.  
Heb. 8 28.

A. That he maketh most effectuall Intercession for me in heauen whence he shal come in due time, to deliuer me from all misery.

Q. What beleeve you concerning the holy Ghost?

Eph. 2. 8.  
1 Cor 3 6.  
& 17 4.  
Luk. 11 28.  
Mar 12 20.  
Eph 2. 18.

A. That he being the power of God, ioyneeth me to God, and maketh me (and all Gods elect) partakers of his mercy of the Father, and the merit of the Son.

Q. What else?

1 Cor 2. 12.  
Gal. 5 5.  
1 Col. 12 4  
Gal. 5. 22,  
23.

A. That it is he alone who worketh all spirituall graces in me, and to make to all good meanes profitable unto me.

Q. What beleeve you concerning the Church?

Gen. 43 25  
Joh. 11. 14.

A. That there is, and hath beene from the beginning, a number, whom the Father

ther  
and  
and

A

for  
life,  
body  
eter

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ledge

and

*A forme of Exerising.*

ther hath chosen, and the Sonne redeemed,  
and whom the holy Ghost doth sanctifie  
and glorifie for ever.

Q. What else?

A. That I being one of the number, en-  
joy the forgiveness of my sinnes in this  
life, and that in the end of the World my  
body shall rise and be ioyned to my soule in  
eternall happinesse.

1 Joh 2.7.  
Acts 24.15.  
2 Cor. 5.1.  
Col. 3.4.

Q. Seeing the rule of Love is the Law of  
God, contained in the ten Commandements,  
rehearse the words?

A. I am the Lord thy God &c.

Q. What do these ten Commandements  
teach us in generall?

A. To loue the Lord our God with all  
our hearts, and with all our soules, and all  
our might: & our neighbours as our selves.

Deut. 6.5.  
Mat. 22.37.  
Mat. 23.0.

Q. How many of them concerne the  
worship and service of God?

A. The foure first: wherein I am char-  
ged to yeeld to God alone the true and  
Spirituall worship, which he hath prescribed  
in his Word.

Mat 4.10.  
Joh 4.13.

Q. What be the chiefe Branches of Gods  
true worship?

A. They are chiesly six: that is, Know-  
ledge, Faith, Loue, Feare, Thankfulnesse  
and Prayer.

Mat. 12. 30

Q. How must you love God?

A. Unfeignedly with all my heart, soule, thought, and strength.

Deu. 6. 13.

Ioh. 12. 5.

Elsy 58. 13

A. 9. 11. 3

2 Cor 6. 10

Q. How may this love appeare?

A. If I cleave unto him with my heart, worship him with my body: honour him with my tongue and life, and carefully keep his Sabaths.

Q. What is the summe of the other six Commandments?

Mat 22. 12

Iames 2. 8.

A. That whatsoeuer I would that men should doe unto me even so I doe unto them, and that I loue my Neighbour as my selfe.

Q. How may this love appeare?

Com. 5.

A. If I reuerence and respect euery man according to his calling, yeeres, gifts, and coniunction with my selfe.

Q. What else?

Com 6. 7, 8

9, 10.

A. If I doe tender his life, and euery thing that is deare unto him: that I doe not willingly so much as let my thoughts wander to his hurt.

Q. Whence comes the Graces of Knowledge, Faith, Repentance, and Love?

1 Ioh. 1. 7.

Iam. 1. 17.

A. From God my heauenly Father the constant Author, and Fountaine of all good things.

Q. Doth he give them to all men?

A. No:

A. No : but to them that aske in Faith Verf. 5. 6.  
he giueth liberally, and upbraideth them  
not.

Q. Have you any sound patterne of holy  
Prayer?

A. There be many in the Scriptures, Gen. 24. 12  
but none comparable to the Lords Prayer & 329 &c.  
for a perfect patterne and full direction to  
pray by.

Q. Rehearse it?

Ans. Our Father which art in Hea-  
uen, &c.

Q. Need you use no other forme but this?

A. Yes : but I must haue an eye to this, Acts 2. 24.  
and may faithfully shut up my particular Matth. 6. 9.  
Prayers in this.

Q. Why so?

A. Because it containeth whatsoeuer  
concerneth the glory of God, good of his  
Church comfort of my body and saluation  
of my soule. Ioh. 12. 28.  
1 Pet. 6. 18.  
1 Tim. 4. 4.

Q. Are the Creed and Commandements  
to be used as Prayers?

A. No : but praying wee are to craue  
strength to beleue that which is contained Luk. 11. 13.  
in the Creed : and to practise that which is  
contained in the Commandements. & 23. 42.  
Luk 17. 5.  
Heb. 13. 20.  
21.

Another familiar manner of Instructi-  
on, the most plaine and easie of all the rest,  
which Parents and Masters may with  
great fruit propound to their Families,  
especially to their Families before  
*the Communion.*

## 2. Rehearse the Commandments?

Law shew-  
ing us  
miser, and  
the rule of  
this life.

A. **I** Am the Lord thy God, which haue brought thee out of the Land of Egypt out of the house of bondage.

**I** Thou shalt haue none other Gods but mee.

2 Thou shalt not make to thy selfe any graven Image, nor the likenesse of any thing, that is in Heauen above, or in the Earth beneath, or in the Water under the Earth: thou shalt not bow downe to them, nor worship them: for I the Lord thy God am a iealous God, and visit the sinnes of the Fathers upon the Children, to the third and fourth generation of them that hate me: and shew mercy unto thousands in them that loue me, and keepe my Commandements.

3 Thou shalt not take the Name of the Lord thy God in vaine. For the Lord will not hold him guiltlesse, that taketh his name in vaine.

4 Re.



4 Remember that thou keepe holy the Sabbath day. Six dayes shalt thou labour and doe all that thou hast to doe but the seventh Day is the Sabbath of the Lord thy God: in it thou shalt doe no manner of worke thou and thy sonne, and thy daughter, thy man servant and thy maid servant, thy cattell and the stranger that is within thy gates. For in six dayes the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh Day, and hallowed it.

5 Honour thy Father and thy Mother: that thy dayes may be long in the Land which the Lord thy God giueth thee.

6 Thou shalt doe no Murder.

7 Thou shalt not commit Adultery.

8 Thou shalt not Steale.

9 Thou shalt not beare false witnesse against thy Neighbour.

10 Thou shalt not couet thy Neighbours house, thou shalt not couet thy Neighbours wife, nor his servant, nor his Maide, nor his Oxe, nor his Ass, nor any thing that is his.

Q. Can you keepe all these Commandments?

A. No: I breake them daily in thought, word and deed.

Q. How

Sinne.  
James 3.1.

Rom. 17. 14

Q. How so?

A. Because the Law of God is spirituall and I am carnall, sold under sinne.

Q. What doe they deserve that keepe not the Law of God?

Deu. 27. 26

Rom. 9. 23.

A. The curse of God with all the miseries of this life, and the punishment of Hell fire ever after.

Q. By what meanes, or by whom may wee hope to have deliverance from this Curse?

*The remedy.*

Acts 4. 11.

A. Onely by Iesus Christ the eternall Sonne of God.

Q. Shall all men have deliverance by him?

Gal. 2. 20.

Acts 16. 31

*Faith.*

A. No: but onely such as beleue in him.

Q. What is to beleue in Christ?

A. To be truely perswaded in heart, that by him our sinnes are forgiven, and we made the childzen of God.

Q. Rehearse the sum of your beleefe?

*Summe of**Faith.**Helpe.*

Gal. 5. 22.

Rom. 10. 17

A. I beleue in God the Father Almighty, &amp;c.

Q. How doe men come by Faith?

A. By the working of the Holy Ghost, thzough the preaching of the Word.

Q. How are they confirmed and strengthened in faith?

Acts 20. 32

A. By the same Word, and also by the Sacraments.

Q. How

Q. How many Sacraments are there ? *Sacraments.*

A. Two : Baptisme, and the Lords Supper.

Q. VVhat doth Baptisme teach and assure us of ?

A. That our sins are forgiven and washed away by the sufferings and bloodshed of Jesus Christ, even as the body is washed and cleansed by water. *1 Pet. 3. 21. Act 22. 16.*

Q. What doth the Lords Supper teach and assure us of ?

A. That by the same Jesus Christ our soules are nourished to eternall life, even as our body is fed by Bread and Wine to a temporall life. *Joh. 6. 4, 5.*

Q. What meanes must we use besides ?

A. One spectall meanes that we are daily to use, is faithfull and hearty Prayer to God in the name of Jesus Christ. *Prayer. 1 Thes 5. 17*

Q. Rchearse that Prayer that Jesus Christ hath taught us ?

A. Our father which art in Heauen, &c.

Q. How many Petitions be there in this Prayer ?

A. Six : the three first whereof concerne the glory of God.

Q. What doth the three last concerne ?

A. The necessities of our owne soules and bodies.

Q. VVhy

2. Why doe we pray first that God may be glorified?

Joh. 12. 27.  
28.  
Rom. 9. 3.

A. To teach us that we are to preferre the glory of God before our owne good.

Certaine Rules for the direction  
of a Christian life.

*Watchful-  
nesse.*

Mal 2. 16.

Luk. 12. 35.

& 22. 34.

*Redeeming  
the time.*

Eph. 5. 16.

Col. 4. 5.

2 Cor. 7. 19

2 Pet. 4. 21.

Pla. 90. 12.

*Lye downe*

*and rise*

*with God.*

Pf. 1. 3. 5. &

48. & 37. 5

Prou. 3. 6.

2 Cor. 10.

31.

*Let Prayer*

*be before all*

*business.*

Col. 3. 17.

Gen. 24. 12.

Neh. 2. 4

**K**eepe a most narrow Watch over thine owne heart, words and deeds continually, not giuing any liberty to wandering thoughts and lusts.

2 Bee wise and carefull to redeeme the time which hath beene wickedly, idely, or unprofitably spent: bestowing no more time in worldly matters than must needs.

3 At night lye downe in peace, hauing blessed God for his benefits, and reconciled thy selfe to him for the finnes of the day past. In the morning let him haue the first place in the heart, committing thy selfe and all thy wayes to his gracious government, and consecrating them wholly to his Glory.

4. Goe to no place, frequent no company, undertake no businesse, study or trauell whatsoeuer, without hearty Prayer unto God in the Name of Iesus Christ, for the obtaining of his holy Spirit, and mercifull protection.

5 In like manner forget not to perfoyme this holy Duty. when thou receivest any mercy from God: whether it be Food, Apparel, Recreation. or any thing. tending to the health of thy body, or comfort of thy soule: neither bee so bold as to deale with any of the Creatures of God, till thou hast prayed and praised the Creatour thereof.

6 As Prayer must goe before and accompany all the blessings of God, so it must follow the fruition of them. And therefore, herein let every Christian set before him the example of Christ and his Apostles who after they had received their bodily and spirituall Food, and enjoyed the company one of another, and gaue thanks to God the Father.

7 And though Prayer be a Spirituall thing, and consists chiefly in the attention and earnestnesse of the minde; yet for the better quickning of the heart and affections, let the tongue and voyce be used as oft as conveniently thou mayest, lest dulnesse and coldnesse creepe upon thee.

8 If your calling and estate will possibly beare it. let some time of the day be set apart for private Prayer, Meditation, and Reading of the Scripture, or some other choice

Let Prayer be joynd with all blessings.  
1 Tim. 4. 4-5  
Mat 14 19.

Let Prayer follow the fruition of all Gods benefits.  
Mat. 26. 30

In Praying use the tongue and voyce.  
Pla 16. 9. &  
30 12. &  
24. 1.  
sit a while some time for godly exercise.  
Gen 24. 36  
Dan. 6 10.  
Acts 10. 9.

Things to be  
thought u-  
on.

Jer. 12. 1. 2.

3

Psal 107.

43.

Abac. 1. 3.

Mar. 2. 31.

&c.

The worke  
of our Re-  
demption, a  
speciall  
worke.

1 Cor 2. 6.

7, 8, 9.

2 Pet. 1. 12.

1 Ioh. 3. 1.

Psal 85. 1.

The liues  
and deaths  
of others,  
but especial-  
ly of thy selfe  
must bee  
thought upō

Heb. 12. 11.

Job 17. 13.

14. & 21.

23, 24, 25.

Heb. 13. 14.

1 The. 5. 22

73.

73.

choise Booke, that may best further you in  
knowledge and practice of true godlinesse.

9 Bend your mind to thinke often and  
earnestly upon the workes of God: as his  
creating and governing the world, pro-  
viding of punishing the wicked blessing  
of correcting his children in this life: with  
the eternall torment appointed for the one,  
and the unspeakeable glory layd up for the  
other.

10 But aboue all the workes of God  
think upon the glorious and gracious work  
of thy Redemption by Iesus Christ: a  
mysterie that the holy Angels doe admire  
and desire to pry into: herein behold the  
sweet harmony, and happy coniunction of  
the infinite Mercy and Justice of God  
meeting together: and take comfort and  
delight herein with thanksgiving.

11 Marke the life and behaviour of the  
wicked, to avoid their steps; and of the  
godly, to prouoke thy selfe to a holy emu-  
lation of the like course: marke also the  
death with like diligence, and thinke seri-  
ously upon thine own death, how thou must lay  
thou shalt ly down in the dust, and part with  
whatsoever delight thou doest here enjoy  
that this may breed in thee a contempt of  
the world, & a longing after the life to come.

Of a Christian life.

41

12. Obserue daily how sinne dyeth, and  
is weakened in thee, and be carefull to shun  
one sinne as well as another: and lose not  
thy first loue (as the most part doe) and de-  
light in the Word and worship of God,  
and in the fellowship of his Saints: but  
mourne and strive against thy sinnes, re-  
new thy Covenant with God for that end.

Our Cove-  
nant made  
with God,  
must be re-  
newed.

Psal. 24. 8.

& 16. 3.

Neh. 9. 28.

Psa. 119. 106

13. When you be in Company, haue a  
care to receiue and doe good, and not hurt  
either by your Speech or silences, Counte-  
nance or Example: and avoid as rocks  
swearing, and backbiting, and the like,  
common sinnes against the third and ninth  
Commandements. Let not God, or any  
word or worke of his be mentioned but  
with feare: or any man named, but with  
love and due regard of that Royall Law,  
Whatsoever yee would, &c.

In company  
beware of  
breaking the  
third and 9.  
Commande-  
ments

Ephes 4. 29.

& 5. 4.

Deut. 18. 8

Mat. 7. 12.

14. Amongst all other things seeke to  
approve thy selfe to GOD, his Children  
and thine owne Conscience, touching thy  
service and behauiour in that particular  
place and calling wherein God hath set  
thee, and towards those persons with  
whom God hath ioynd thee: and if thou  
be a Seruant, in obeying thy Master, ser-  
uing him with feare and singleness of  
conscience: if a Master, in guiding thy family

Mens walk-  
ing in their  
particular  
callings the  
touchstone  
of Religion.

Tit. 2. 10.

1 Pet. 3. 4.

1 Tim. 2. 10

Math. 23. 5.

26. 7. 28.

1 Cor. 7. 35.

Ephes. 6. 5

& 5. 6. 7. 8.

according to the Word: if a Husband, in loving thy wife without bitterness: if a Wife, in reverencing thy husband.

Take heed of  
performing  
holy Duties  
for fashion  
sake.

Heb. 3. 12.

1 Tim. 3. 5.

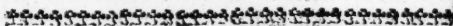
Heb. 4. 2.

Esa. 1. 11. 14

Mat. 15. 8.

Rev. 3. 15.

15 Finally, because the corrupt nature of Man is so prone to prophaneesse and hypocrisie, that when men are once come to farre as to use the outward exercises of Religion (without marking in what manner, with what feeling, fruit and profit to their soules they use the same) they please themselves: take heed of this deceit of Satan, and keepe thy soule with all diligence, that those duties be not made matters of course and custome, without care and conscience to grow better thereby.



## The former Rules expressed in Meeter by a godly Minister.

A

Prov. 4. 25.

Luke 21. 24.

Iosh. 7. 21.

Gen. 29. 7.

**A** Acquaint thy selfe most narrowly,  
Thy minde and heart, and life to watch,  
Lest idle thoughts and noysome dreames  
Doe wicked lusts and dealings hatch.

B

Ephes. 5. 16.

Psal. 10. 10

Math. 6. 23.

Luk. 10. 41.

**B**E wise and carefull to redeeme  
Thy precious time to holy deeds,  
Let not these earthly matters base  
Consume more houres then they must needs.



## C

**C**all to thy minde (when night is come)  
Thy sinnes that day to crave release;  
Thinke on Gods favours, him to praise,  
That so thou mayest lye downe in peace.

## D

**D**Oth Morne approach and sleepe depart?  
First lift thy minde to God on high;  
Commit thy selfe and wayes to him,  
And vow to serve him faithfully.

## E

**E**Nter upon no kinde of worke,  
But crave Gods Spirit thee to direct;  
Goe to no place nor company,  
But pray from ill, Lord, me protect.

## F

**F**orget not, when thou mean'st to use  
Gods creatures, or his merces sweet;  
For soules delight, or bodies health,  
To crave his leave and blessing meet.

## G

**G**ive unto God due thanks and praise,  
When comfortable use thou hast  
Of any of his blessings good;  
Or else he counts them spent in wast.

## H

**H**old this for sure, that in true prayer  
The hearts desire the chiefeest thing,  
Yet voyce will helpe the same to warme,  
And banish dullnesse and wandring.

## I

**I**f possibly thou canst it finde)  
Set out some time of every day  
To muse, to pray, and reade good bookes;  
That grace and conscience increase may.

## D 1

43

*Psal. 117.*

*Gen. 6. 10.*

*Psa. 4. 8. 6. 8.*

*Ruth. 3. 13.*

*Gen. 28. 16.*

*17. 18. 19. 20.*

*Psal. 90. 14.*

*15. & 27. 8.*

*Gen. 24. 12.*

*& 22. 23.*

*1 Sam. 17. 37.*

*Neb. 1. 10.*

*& 8. 4.*

*1 Tim. 2. 4.*

*1 Sam. 9. 9.*

*Mat. 14. 19.*

*Marke 6. 38.*

*Deut. 8. 10.*

*& 32. 15.*

*Psa. 68. 19.*

*Mat. 16. 30.*

*1ohn 4. 24.*

*Exod. 14. 19.*

*1 Sam. 1. 19.*

*Psal. 5. 2. 3.*

*& 6. 9. & 30.*

*12. 119. 160.*

*Gen. 24. 63.*

*Psal. 55. 7.*

*Dan. 6. 10.*

*Prov. 16. 4.*

*Mat. 10. 19.*

*Iob 9. 21.*

Keepe

**K**eepe heart and mind much bent to thinke  
 How God hath made and ruleth all;  
 How heere he deales with good and bad,  
 How differ in the end they shall.

L

**L**ike best to ponder Christ his workes;  
 How he thee sav'd from sinne and shame,  
 And made thee heire of Paradise,  
 Delight therein, and praise his Name.

M

**M**ark well the lives of good and bad;  
 Consider eke the ends of both,  
 To move thee for to imitate  
 The vertuous man, and sinners loath.

N

**N**ature thy soule with thoughts of death,  
 That needs thou must from thence remove.  
 (Leaving thy wealth and dearest things)  
 To fixe thy minde on heaven above.

O

**O**bserve how thy corruption dyes;  
 Let not thy dearest sinne deceive thee:  
 Why shouldst thou count that sweet or good,  
 Which may of glory quite bereave thee.

P

**P**ractice Gods worship with delight;  
 Ioy in the godlies company:  
 With God thy covenant oft renew;  
 Mourne for thy sinne, and it desie.

Q

**Q**uench not thine owne or others spirit,  
 By idle or unsavory speech;  
 Let thy behaviour every where,  
 All good, no ill, to others teach.

R

**R**ehearse no name, no worke, nor word  
 Of God without high reverence;

Speake

peake of no man but lovingly,  
Although it be in thy defence.

S

Seeke to approve thy selfe to God,  
Thy conscience, and Gods children deare,  
By dealing in thy calling, and  
With such to whom thou art most neare.

T

Take heed, lest Satans craft (by meanes  
Of natures bent t'hypocrisie,  
And to prophanenesse) make thee use  
Religious duties formally.

V

Use not the same for fashion sake,  
Or for thy credit, but with care  
Try God to please, that in the end  
Both soule and body well may fare.

W. L.

Exod. 20. 16  
Psal. 113. 3.

Acts 24. 16  
1 Thes. 4. 14  
2 Thes 3. 6  
Eccles. 5. 22  
25. & 1. 5. 9.

Exod. 10. 7  
Ephes. 6. 11  
Jerem 17. 7  
Rom. 5. 13, 6

Math 13. 5  
& 6. 5, 6, &  
19. 29, 30.  
Acts 1. 29.

### Grace before Meate.

**M**ost gracious God and loving Fa-  
ther, we humbly beseech thee to for-  
give us all our sinnes. We present with  
us and blesse us. Giue us grace to receiue  
them thankfully as from thy hand, and to  
use them soberly as in thy sight, to thy  
glory and our owne comfort, through Je-  
sus Christ our Lord. Amen.

Blesse good Lord, thy holy Church our  
gracious King, his Royall progeny, and  
Realmes, & send us eternall life, through  
Jesus Christ our Lord.

Ano-

Graces.

Another.

**H**eaueuly Father we humbly beseech thee to pardon all our sinnes, wherein by wee haue made our selues vnworthye the least of thy mercies. Let not thy good creatures provided for vs, bee an occasion of dishonoring thee, disordering our selues, or offending our brethren, but so sanctifie them to vs, and vs to a wise and sober vnderstanding of them, that we may thereby be made more fit to doe thee seruice, procure the good of our brethren, and follow the duties of our callings, to thy glory and our owne saluation, through Iesus Christ our Lord, Amen.  
Blesse good Lord, &c.

Another.

**M**ercifull Father we most humbly beseech thee to forgive vs our sinnes. Prouide for vs, good Lord, so to blesse our meeting, meate and drinke, that thereby our health may be continued, brotherly loue increased, and we made every way more able, and willing to walke before thee in the Duties of Christianity and our callings, to thy glory, our owne saluation, and the good of others, through Iesus Christ our Lord.

Ano

Graces.

Another.

**L**ord, wee beseech thee to pardon our  
sinnes, and sanctifie the soules which  
thou hast provided for vs. Grant that ha-  
ving so many pledges of thy loue, we may  
bless thee in our hearts, and in our beha-  
viour: to thy glory and our owne salvati-  
on, through Iesus Christ our onely Media-  
tor, and Advocate.

Graces after meare.

**W**e humbly thanke thee, O Lord  
heavenly Father, for refreshing  
our fraile bodies with thy good Creatures,  
beseeching thee likewise to feed our soules  
with thy lively word, that we may glorifie  
thee both with our soules, and with our  
bodies through Iesus Christ our Lord.  
Lord bless the Church &c.

Another.

**H**onour and praise be unto thee. O  
Lord Heavenly Father, for all thy  
mercies bestowed upon vs, and for thy  
mode we haue now received of thy bounti-  
full hand. Make vs thankfull for it, and  
give us a blessing to it: that thereby our  
health and strength may be continued for  
our better performing all holy duties of  
Christianity, and our severall callings, to  
thy

Graces.

thy glory and our comfort, through Iesus  
Christ our Lord.

Another.

**B**lessed be thy name, most gracious  
God and louing Father, for feeding  
vs now and at all times. We beseech thee  
to pardon and passe by all our finnes and  
infirmities, whereby heretofore, and at  
this time we have offended thy Majesty,  
and grant that we may hereafter keep, and  
more carefully watch over our hearts and  
wages, to thy glory and our comfort,  
through Iesus Christ our Lord.

Another.

**B**lessed Lord, we beseech thee to make  
vs truly thankfull to thy Majesty for  
all good things, and for thy loue the foun-  
taine thereof. and for Iesus Christ the  
foundation of thy loue, & for all other fruits  
and tokens of thy fauour, and for the good  
we have now receiued: which we pray  
thee so to blesse vnto vs that we may  
be the fitter to doe thee service  
through Iesus Christ

our Lord

Amen.

FINIS.

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